THE EVANGELICAL LUTHERAN INTELLIGENCER.

Hier stehe ich, ich kan nicht anders:
Gott helfe mir! Amen.—LUTHER.

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THE LIFE OF PHILIP MELANCTHON,

(CONTINUED from page 60.)

Melancthon appears to have cherished a high regard for his early preceptors, and to have retained it through life. His amiable spirit never undervalued the merit of others, or forgot their claims upon his gratitude. In one of his writings, referring either to Hemgarus or Simlerus, he says, "my preceptor was an excellent grammarian, who took pains to make me understand the construction of every sentence, giving me thirty or forty verses to construe at a time. He would not allow me to slur over any thing, and as often as I blundered, he would correct me, but with a proper degree of moderation. Thus I learnt the grammatical part of language. He was one of the best of men. He loved me as a son, and I him as a father;—and we shall soon meet, I trust, in eternal life! Yes, I was truly attached to him, although he was somewhat severe. Yet severity I cannot call it, but rather fatherly correction, to stimulate me to diligence."

After a residence of nearly two years at Pfortzheim, Melancthon was sent by his mother and the relation who superintended his education, to the university of Heidelberg, formerly the metropolis, now the second town of the lower palatinate,—and the birth place of his father. He was matriculated on the 13th of October, in the year 1509, the twelfth of his age. The university was highly celebrated for its various professors in the different branches of learning, who were soon attracted not only by the extraordinary progress and amiable disposition of their young pupil, but by his zealous efforts to excite his fellow-students to the more diligent cultivation of polite literature.—Conscious of his own mental superiority, he felt no envious apprehension of their outstripping him, or, if they had, his future character renders it evident, that he would have been the first to rejoice in their success. It is impossible that the union of

so much application with so much talent should fail in producing great results. He was accordingly soon looked up to as a first rate youth, and though but a lad, was employed to compose most of the public harangues and discourses of eloquence that were delivered in the university, and wrote some things even for the professors themselves. He was also entrusted with the education of the two sons of count Loenstein. His proficiency in the Greek was so remarkable, that even at this early age he composed *rudiments* of the language which were afterwards published. During his residence at Heidleberg, Melancthon, who was so eminently formed for friendship, contracted an intimacy with several persons of merit. Among these were Wimphelingus, Sturmius, Gantherus, and Sorbillus. He was an inmate of the well known Pallas, a man pre-eminently distinguished for his wisdom, virtue and benevolence, and for many years the brightest ornament of the academy.

Heidleberg was not long honored in educating Melancthon; for at the end of three years he removed. He was naturally of a feeble constitution, and the situation of the place did not appear to agree with him. This circumstance, together with a severe disappointment he suffered in being refused a higher degree in the university than he had hitherto obtained, *solely*, as it was alleged, on account of his youth, determined him to remove to Tubingen, a town on the Necar, in the dutchy of Wurtemberg. The university in this place was daily increasing in reputation, and he entered it in the month of September, 1512. It had been founded by prince Eberhard I. about thirty-five years before, who had been careful to procure the most celebrated men of the time for professors in every branch of literature and theology.

At Tubingen our aspiring youth attended all the different professors of classical and polite learning, devoting himself especially to mathematics, jurisprudence, logic, medicine and theology. In medicine he studied Galen so thoroughly, that he could repeat the greatest part of his treatises; and although theology, as it was then taught, consisted in little else than scholastic subtleties, knotty questions, and unintelligible jargon, and absurdities compounded with profaneness, he began to be much more devoted to the more sober and rational part of it.—Here he first became acquainted with Œcolampadius, who was his senior by several years: and as he mentions in one of his letters, they used to read Hesiod together. But, of all the professors, Henry Belelius, distinguished for his skill in history, John Brassicanus, John Stoffierus, in the mathematical department, and Francis Stadianus, the public lecturer on Aristotle, appear to have attracted his highest esteem. He has mentioned the two latter in particular with applause and affection in his writings. Stoffierus had for many years the sole care of calcu-

lating and arranging the calendar, a task which Melancthon affirms he executed with great labour and with equal skill.—"Had it not been," says he, "for his indefatigable application, we should have known nothing of the distinction of times and the changes of the months—nor of the seasons for ploughing, sowing, planting, and other agricultural pursuits, nor of a variety of other useful and ingenious arts." He addresses him in the dedication or preface to his public oration on the liberal arts, in these terms; "I am indebted to your kindness not only for what I know, but for what I am desirous of knowing; and I am desirous of knowing whatever becomes me. How can I sufficiently testify my regard and admiration for one who, during the many years in which he has diligently investigated the abstruse parts of mathematical science, has been constantly stimulating the studious in general, and myself in particular, by every mark of kindness, to pursue an honorable renown." Francis Stadianus he describes in the strongest terms: "he was a man of learning, and lived in such a manner as to deserve the affection of all the learned and the good!" Melancthon had not yet attained the age of seventeen, when he was created doctor of philosophy, or master of arts. This took place on the 25th of January, in the year 1513, when he immediately commenced a course of private tuition; but not long afterwards he became a public lecturer at Tubingen. General admiration was soon excited by the profound knowledge and elegant taste he discovered in the latin classics. A considerable portion of time was occupied every day in delivering public lectures, which were not exclusively devoted to the learned languages, but embraced an extraordinary variety of subjects, as rhetoric, logic, ethics, mathematics, and theology. At the same time he particularly directed the attention of his scholars to the classical compositions of Virgil, Terence, Cicero, Livy, and the greek writers. He may be justly regarded as the restorer of Terence whose poetical compositions, through the ignorance of his transcribers and publishers, had appeared hitherto only in a prosaic dress. Melancthon having reduced them to a proper arrangement, presented them to the public in their present form. In this labor he showed his discrimination and taste; for Cicero eulogizes Terence both for the purity of his diction and the beauty of his compositions, representing them as the rule and standard of the language. This bright star in the literary hemisphere, the brighter for the profound darkness which surrounded it, could not fail to attract the attention of the great men of the age. So early as the year 1515, the sagacious and learned Erasmus of Rotterdam, exclaimed in terms of rapturous admiration, "what hopes may we not conceive of Philip Melancthon, though as yet very young, and almost a boy, but equally to be admired for his proficiency in both languages? What

quickness of invention! what purity of diction! what vastness of memory! what variety of reading! what modesty and gracefulness of behaviour! and what a princely mind!" An eulogium so remarkable, and bestowed by such a man, on a stripling of only *eighteen*, was surely no inconsiderable testimony to his wonderful merit. Nor was this the only occasion on which this accomplished scholar expressed his admiration. His works abound with similar encomiums: it will be sufficient to select two or three. Writing to Œcolampadius, he says, "of Melancthon I have already the highest opinion, and cherish the most magnificent hopes: so much so, that I am persuaded Christ designs this youth to excel us all: he will totally eclipse Erasmus!"

Mosellamus having interceded with him upon occasion of some injurious reports that had been circulated respecting the remarks of Melancthon upon his paraphrase on the New Testament, and implored him not to suffer himself to be unfavorably impressed by them.—Erasmus replied, "Philip Melancthon is in no need of my patronage or defence." In a letter which Erasmus addressed to him, he concludes thus, "Farewell, most learned Melancthon, use all thine energies, that the splendid hopes which Germany conceives of thy genius and thy piety may not only be equalled but exceeded." On another occasion, in a letter to Julius Pflug, the celebrated counsellor of George, duke of Saxony, he gives Melancthon this character: "he not only excels in learning and eloquence, but by a certain fatality is a *general favorite*, honest and candid men are fond of him, and even his adversaries cannot hate him!" "Happy," exclaims Dr. Jortin, "is the person whom this description suits! it is not safe to attack him; the public will revenge his wrongs and take his part against you!" Seckendorf remarks, that were the various eulogies which literary men and even *religious opponents* have pronounced upon Melancthon to be collected together, they would fill a very considerable volume. To a much earlier period, probably, may be referred the oration by Hugh Latimer in a foreign university, in which he inveighs bitterly against Melancthon, upon taking his divinity diploma; for which he was reproved by Bilney, which he afterwards confesses, was the means of his spiritual change. The same Latimer afterwards said, in a sermon preached before Edward VI. who expected him (viz: Melancthon) in England, "I hear say, mr. Melancthon that great clerk, should come hither. I would wish him, and such as he is, two hundred pounds a year. The king should never want it in his coffers at the year's end" During his residence at Tubingen, Melancthon had an opportunity of rendering essential service to his early friend and patron Reuchlin, or Capnio, who was involved in a disagreeable contention with certain ecclesiastics. *He did it by his advice,*—

zealous efforts of warmest friendship and co-operation. "On account of his virtue and merit," says Melancthon, "his memory ought to be cherished. He served his country with great diligence and judgment, promoted assiduously the Hebrew language, so important to the church, lived in a moderate manner, and was bountiful to the necessitous, especially to scholars.—His candor was remarkable, and he was devoid of envy and malevolence. For these reasons he was much esteemed by learned men.

(TO BE CONTINUED.)

A MISSIONARY SERMON.

(CONCLUDED from page 72.)

That there is something very remarkable in the present efforts of christians, no one will question; and surely a great deal has already been effected for the honor of Jesus. Whilst the outpourings of the Spirit in christian lands have been great, and revivals numerous, and large additions made to the Zion of God, of such as shall be saved; abroad in lands covered with thick darkness, where idolatry and superstition reigned, has Emmanuel's name been proclaimed, and to it have bowed the polluted and the vile, and to it have submitted the degraded and the base. In the east and the west, in the north and the south, have holy men appeared, who with immense labor are teaching the ignorant and deluded, the folly and the wickedness of their opinions and their practices; and making them acquainted with that name which is the only one given under heaven amongst men whereby they must be saved. Is it asked where is the evidence that the time, the set time to favor Zion has come, that the day has arrived when she lengthens her borders and strengthens her stakes? We tell you in addition to the facts alluded to above, to direct your attention to almost every region where idolatry and superstition reign. Is there nothing in the frozen regions of the north to invite your notice; nothing in the success of the devoted and hardy disciples of Zinzendorf to call forth your admiration? Have the Moravian brethren done nothing towards the civilization and the christianizing of the brutal sons of Caffraria? Has nothing been effected by the missionaries of different denominations in the land in which the bloody and detestable worship of Juggernaut is performed, where self immolation is practiced and suicide honoured? Has nothing wonderful taken place in the isles of the Pacific Ocean, where idolatry has been universally and simultaneously abandonded, and where a nation has given up its gods?

Is there nothing to illustrate the power of religion in the things that have taken place amongst the Aborigines of our own country? Acquainted as you must all be with what has been done in every part of the world, and knowing as you do, that the prospects are brightening at every moment, and that the pioneer efforts which have already been made, have only opened the way for an extensive and general dissemination of the knowledge of God in Christ Jesus, you cannot but be convinced that the millennial day glory will soon burst upon our world, and the earth be full of the knowledge of the Lord as the waters cover the sea.

Having glanced at these subjects, we hasten to what we consider the most interesting to us. The knowledge of God shall spread; it is making its way; it is going forth; and what is the course that it becomes us to pursue? We are the professed disciples of the cross. By our profession we are christians, we have taken our stand with him against the hosts of His enemies. There is now an important crisis in which much is to be done. Let christians enquire what is their duty, and let it be performed. That this wonderful work is to be effected not by miraculous interpositions of the Great Head of the church, but by the ordinary means, is perhaps the opinion that has most to support it. "For there is no difference between the Jew and the Greek, for the same Lord over all, is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" It cannot but be evident to all who think that the messages of God which are recorded by inspiration, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness, must be conveyed to them and in an intelligible form. "For if the trumpet give an uncertain sound, who shall prepare himself for the battle?" Will they who are ignorant of the gospel come unto us, and after years devoted to the study of our language, translate our sacred books into their vernacular tongues, and convey them to the dark regions from which they came?—Ages have passed away and nothing has been done, and attempts of this kind would be utterly abortive. What then is to be done? We must send to them individuals qualified by natural talents, and by education to undertake the stupendous work of learning their languages, and translating the holy bible, and of teaching the error of the systems in which they have been educated, to which they are blindly devoted, and to which they cling with the most obstinate bigotry. If this be not done, if heralds of the cross bearing with them the bible, are not sent, and no instruction is given to them, and no efforts made to ac-

cupy the minds of the children of these people with the truths of Christianity, before they are poisoned by the errors of idolatry, they must remain where they are; and involved in darkness, go, so far as we have means of judging, to death. Methinks I hear some objector say, the sentiment is cruel, which consigns these people to eternal perdition. Their ignorance of the gospel will secure them from the punishment of rejecting it. We admit it. No man shall be punished for not believing in a Saviour of whom he has not heard; and if the heathen were as safe upon every ground as they are upon this, they might remain forever undisturbed by us. Does not christianity, however, bear upon the very face of it this truth that it is not only a plan of salvation, but a necessary one, and does it not make known unto us that there is no other? Now although we undertake not to assert that all perish who live without the knowledge of Christ, we ask, and we presume the question will not be answered directly, how they are saved? By obeying the law of nature? Where is that obedience? Is it to be found in the horrid worship which they practice, or in the manner in which they discharge their relative duties? O tell us how the thousands are saved that are daily sinking into the grave, and you will give no little ease to our hearts. We know of no method suited to man in his present condition but that of the gospel; and this gospel must be sent them, and the means that it prescribes be brought to act upon their minds. How is all this to be done? and what is our duty, admitting that we are not prepared to devote ourselves exclusively to the work?

It is doubtless the duty of the christian whilst he feels the importance of all these efforts that are making for the extension of the Messiah's kingdom, to contribute of his abundance to the support of this matter. Has God blessed us in his providence, and bestowed abundantly upon us the things of the world, it is most reasonable that we should endeavor to make some return, by devoting our goods to the promotion of his glory. O! it were ingratitude, indeed, of which that heart cannot be capable, that has tasted the richer blessings of his grace, to refuse any such contributions as our circumstances may justify, to aid them who are engaged in the work which was originally commenced by a mission from heaven in the person of God's own Son. What are all our possessions but talents entrusted to us by the Lord God, and for which an account must be given unto him. And think ye, my friends, that any will be better accounted for than that which was consecrated to the glory of God, which was dedicated to the support of the ministers of religion, which was given them to furnish the necessaries of life, whilst amidst perils and hardships and disease, they labored for the salvation of poor, blinded heathens. Which do you think will give you most satisfaction in a death bed review, the money

that has been squandered upon trifles, or that which has been thrown into the treasury of the Lord? O! if the matter could be viewed aright, how much might be furnished that would aid in the good work of spreading the glad tidings of salvation?— And though we may not have been favored in a very high degree, could we not by the practice of a little self denial, still keep ourselves in a situation admitting of our doing something? When, for instance, we intended devoting *ten dollars* to a particular purpose, to furnish ourselves with some article of clothing; could it not perhaps be procured for *eight dollars*, and thus give us a surplus which might be given to the Lord? But it might not be so elegant and fashionable; about fashion we will say nothing, but the very purpose for which its elegance was reduced, would in the estimation of all who truly love the Redeemer, throw a charm and a fascination about the person who practised the virtue, which the richest attire could never produce.— It is then in this way that something may be done; and the christian may do much by exertions of another kind, he may go to them who are ignorant of the efforts of christian benevolence, he may spread the work before them and enlist their sympathies, and unlock their charities. There is too little information upon these subjects, and it is by spreading it, that it may be expected that the cold and lukewarm will be excited, and led to feel an interest in these matters. Something may be done by the influence we have in society, and aid be procured from them who act from no other proper motives. This great work will be promoted too by our prayers. The case of the heathen should never be forgotten, and our prayers should ascend often to heaven for its blessings upon them, and particularly, should we remember those who have gone to preach to them the gospel.— The prayers of the people of God avail much and shall not be without their blessings upon them for whom they are offered,— and shall react upon your own hearts, sustaining your concern for these wretched people, and inflaming your gratitude to him who has distinguished you so much in his providence.

SKETCH OF THE RISE AND PROGRESS OF LUTHERANISM IN THE UNITED STATES.

(CONTINUED from page 38.)

Though the Lutherans at Philadelphia (having despaired of obtaining a pastor from the institutions in Europe,) had actually engaged a Mr. ——, as their pastor, whilst a number of them became much attached to count Z. yet, when Rev. mr Muhlenberg shewed them the call they had sent to him, and testimonials in

his favor from eminent and pious persons in Europe; they received him as their pastor, and discharged Mr. ——. The count, Mr. ——, and another self created minister, now gave way to their angry passions, and made every exertion to bring Mr. Muhlenberg into disrepute, but failed in every attempt.—The house in which the Lutherans assembled to worship being much too small, Mr. Muhlenberg was invited to preach in the Swedish church. As soon as the irregular ministers obtained information that such an invitation had been given, they endeavored to influence the council of the Swedish church to withdraw the invitation, but failed in their malicious design. The enemies of the Lutherans being now prostrated, Mr. Muhlenberg formed his plan for future operations. At Philadelphia, New-Hanover and Providence, there were a number of Lutherans. The distance between these places was considerable, and the journey from one to the other dangerous; yet he resolved to organize a church in each place. To this end, he spent regularly a week with each, and instructed the rising generation. His labours were soon increased, by a call from Lutherans in Germantown, a village about seven miles from Philadelphia. Being so contiguous to the city, he at once conceived the plan of spending at Germantown as much of his time as could be spared from the week appointed for the Philadelphia church. Accordingly in reliance upon the aid of his Master, he commenced his labours at Germantown and found a wide field. Many from the age of eighteen to twenty, applied to him for religious instruction, and though they had not even learnt to read, they evineed a great desire to know the way of life eternal. Indeed persons advanced in years, became concerned for their souls, and convinced that salvation could not be found but through the gospel of Jesus. Among others, a widow brought her daughter who was about twenty-three years of age to Mr. Muhlenberg, and informed him that she had lived in a quaker family from her seventh year, and had not only been raised without religious instruction, but, that she had forgotten the german language. Now what shall we do? My daughter sighs for a knowledge of christianity, and desires the sacrament of the Lord's supper, but she does not understand the German language! O, said Mr. Muhlenberg, (who pursued a course which some years since was opposed by different ministers and laymen,) I will instruct her in the English language with the help of God. She was accordingly instructed, and soon after made a public profession of her faith in the Lord Jesus Christ, in the presence of the whole church; and it appears from the journal of Mr. Muhlenberg, that all present were much affected.—In a letter dated June 6, 1743, Mr. Muhlenberg gives the following description of his labors:

"I have been compelled to perform the duties of a schoolmaster, in addition to those devolving upon me as a minister of the

gospel. One week I keep school in Philadelphia, the second in Providence, and the third in New-Hanover, particularly for adults, in order that I may prepare them for confirmation, the Lord's supper, and indeed a considerable number of them for baptism. In Providence, I prepared and admitted to confirmation twenty, among whom are several married persons, and in New-Hanover, the same number has been received into the church. In Philadelphia I have a flock, which requires still more instruction, before I can confirm. On Whitsunday, I preached in New-Hanover, to an unusually large and attentive audience. After service I baptized eleven children and a married woman, who had attended a course of lectures. This woman was descended from Mennonists, but had attended our service for some time, and experienced a change of heart. On Whitmonday I preached in Providence, and administered the Lord's supper. Six married persons were confirmed, two young men and two children were baptized." In another letter he says, "I baptized in Germantown a mother and her five children. They were so affected, that I could have almost baptized them with their tears. These and a married man whom I baptized lately, give evidence that they are growing in grace and in the knowledge of Jesus."

In the journal of Mr. Muhlenberg, dated 5 January, 1743, we find the following remarks: "It appears that this is the very period in which God is about to bless Pennsylvania. If a few years more had been suffered to elapse, without an ambassador of Jesus being sent to these people, our Lutherans would have been not only dispersed, but must have returned to heathenism. Many families, descended from Lutherans, are not baptized—cannot read and are surrounded by athei ts, deists, naturalists, &c. There are persons in this country, who publicly and in the most awful manner speak against God and his holy word. Indeed could we shed tears of blood, it would be nothing, when the wretched condition of thousands is considered." We may well imagine that one labourer in so extensive a field, must have often felt unequal to the work. But Mr. Muhlenberg was determined to do his part, regardless of fatigues, until aid could be furnished from Europe. His labors were not only blessed as we have already seen, but special support was imparted to him, by his Master. He gained the affections of most persons, and having none to consult but his divine Master, he adopted such measures, as appeared to him most expedient, and consistent with the spirit of the gospel. His zeal, amiable deportment, as well as the systematic measures he pursued, attracted the attention and admiration of many who had been compelled to join other societies. Among others, a woman in her ninetieth year, came to him, and desired his aid, in obtaining a true knowledge of Jesus. In preparing her for the communion, he found her so

advanced in spiritual knowledge, that he could with much edification listen to her. "Whatever difficulties I have to encounter," says he, "these evidences that my labours are not performed without the blessing of God, cheer my soul. O! had I but several fellow-laborers, in order that we could devote more time to personal intercourse with the people." The churches of Philadelphia and Providence increased to such a degree, that the Philadelphians found that the house they had rented was too small, whilst those of Providence, found it too inconvenient to continue their worship in a barn. It was therefore resolved to build a church in each place. The following extract from the journal of Mr. Muhlenberg, dated January 5th, 1743, will, we doubt not, be read with interest: "On the 5th I preached in Providence. The people are generally attentive hearers of the word. The council of this church is determined to commence in the name of the Lord, the building of a church. I have published this determination twice, and admonished the members to be instant in prayer and to trust in the Lord. A subscription paper is now prepared, and will be handed to the members without delay. It is intended to build a stone church, as being more durable than one of timber, and according to our present plan, it will cost us about £200 sterling."

"Our good people have subscribed liberally, and prove that they are zealous in the cause of the Lord. The most perfect harmony prevails among them, and operations have commenced with the hauling of stones." On the 2d of May, the corner stone of the first Lutheran church in Providence was laid, in the presence of a very large concourse of persons, both english and german. "I preached," says Mr. Muhlenberg, "upon this occasion, in both languages" With such rapidity did the building progress, that divine service was performed in the church, on the 12th of September, but as it was not entirely finished, the consecration was deferred to a future day.

(TO BE CONTINUED.)

COLONIZATION SOCIETY.

The American Colonization Society, evidently enjoys the smiles of the Almighty. Whatever objections existed against it, they are vanishing rapidly, and the idea that its object is chimerical, none will now suggest. The colony is planted in Africa; natives are receiving the light of the gospel; and the emigrants are happy and content. The most eminent and influential citizens are becoming active members of the society.

FOR THE INTELLIGENCER.

LUTHERAN MISSIONS.—TRANSLATED FROM THE GERMAN EVANGELICAL MAGAZINE.

(CONTINUED from page 67.)

The missionaries were now able to make more complete arrangements for their schools, and to visit more frequently the neighboring heathens. In the month of September, Ziegenbalg ventured to go to the neighboring kingdom of Tanjore, and to preach there. In consequence of a royal prohibition, he could not at that time effect much. Soon afterwards, he travelled to Madras, an english colony, about one hundred and thirty miles north from Tranquebar, which furnished him not only an opportunity of conversing with the natives, but likewise with the governor, who gave him a friendly reception. He received at this place, a letter of encouragement from the society in England, for promoting christian knowledge, which was accompanied with a sum of money, a chest of books, and a printing apparatus. The society after this, from time to time, gave them assistance, Immediately afterwards, two printers, named Berlin and Adler, arrived from Germany, who were now much wanted. The missionaries exerted themselves mainly to distribute small, *instructive and edifying tracts* amongst the people, in order that they might in this way be made acquainted with the gospel. This was attended with the happiest effects. In the year 1714, Ziegenbalg in company with Jordan and a Hindoo boy, called Peter Maleappi, went to Europe, to establish on a firm basis, the means of permanent support to the mission.—During the voyage he was engaged in the translation of the scriptures. In Europe he every where met with the kindest reception, and was comforted with the most magnanimous promises. In the year 1716. in the month of February, he returned to Tranquebar. It was now their principal aim to place the seminary at Tranquebar, in the best condition, so that the Hindoos might be prepared in it for the ministry of the gospel.—They were gratified too by the conversion to Christianity, of several Malabar teachers The congregation increased with so much rapidity, that they considered it necessary to erect a new and more spacious church. This was consecrated as early as 1718, and called like the other, New-Jerusalem. In this year, came three young theological students under the direction and patronage of the Danish mission college, viz: Benjamin Schulze, Dal, and Kistenmacher. In the mean time, Ziegenbalg was removed by death, and Pluetschau had returned to Europe. Grundler, who had now the entire superintendance of the work, was much delighted by the arrival of these young

men. He made it his chief business, to give the newly arrived labourers every necessary instruction, that they might without delay, enter upon the duties of their office. His efforts were successful. In a short time, Schulze was prepared to catechise, and to preach; he was soon afterwards ordained. Whilst things were progressing in this manner, schools were established in other towns and villages in Cudelur and Madras, which were supplied with teachers from the seminary at Tranquebar, and supported by the English government. In the month of March, 1720, the devoted Grundler died, and the management of the mission devolved on Schulze. The enemies of the mission rejoiced, and the christian ministers and other members wept. They endeavored, nevertheless, to comfort and strengthen themselves. They came to the church in a body, and encouraged one another, to proceed with the utmost faithfulness in their labours. They prostrated themselves with weeping and supplication before God, poured forth before him their necessities and the condition of their souls, and besought from him the necessary aid.

After they had thus invigorated their spirits, each one of the preachers and teachers gave Mr. Schulze his hand, and promised to follow and support him cheerfully. At this time the number of communing members amounted to two hundred and thirty, and the number of children in the schools at Tranquebar, to one hundred and seventy; the gospel was likewise preached in more than one hundred towns and villages of the heathens and Mahomedans. Schulze aimed principally to complete the translation of the scriptures, which Ziegenbalg had commenced. He likewise composed some hymns to be sung in the congregation, and published a short communion book. This year a call was made for missionary labours from the court of Tanjore,—about sixty miles south west from Tranquebar. Telungurasa, a person of distinction there, and a relation of the monarch at Tanjore, sent a Brahmin to Tranquebar, to observe their regulations, whereby a door was opened for the introduction of christianity into their country. Since the death of the sainted Ziegenbalg and Grundler, the visitation and instruction amongst the heathens in the country had been suspended, they were however, now again resumed with the utmost zeal, and prosecuted even in the heathen villages. They would sing a hymn with the children in the streets, and during the singing, the heathens would gather around them by hundreds. In their presence the children were catechised, and then they added an exhortation to the heathens, and concluded with singing and prayer. In this year the congregation received an addition of eighteen. Many more it is true, offered themselves for baptism, but they were not willing to comply with their wishes, till they had been tried and instructed. Mr. Schulze adopted another plan at Tran-

quebar, to give some evangelical instruction to them that did not belong to the church. The city poor, catholics, mahomedans, and heathens, were accustomed to assemble on Saturday evening before the mission house, and receive alms. Their number increased gradually to sixty and upwards. Mr. Schulze deemed it expedient, to exhort them briefly when they met together, and to read them a chapter out of the new testament.

Telungurasa sent again a brahmin with a letter and present to the missionaries. Mr. Schulze returned him some books, and in his reply to his letter, made him acquainted with the manner in which God had called him from Europe to India, to instruct the people in the knowledge of the true God, and of real happiness. A due consideration of the doctrines contained in the books would convince Telungurasa of the folly of the heathen idols, and likewise, of the great love of God through the Lord Jesus Christ to our souls. This epistle secured the fullest approbation of Telungurasa for the mission, and increased the confidence of the other Malabarians towards the missionaries.—To this may be added, that a heathen at the instance of Mr. Schulze, obtained a favorable decision from the court in a litigated matter. This year the congregation obtained an addition of twenty-eight persons. It had long been their earnest request, to have an increase of laborers, and for this purpose petitions were sent, not only from the East Indies, but likewise from Denmark and England, to professor Franke. At length God opened the hearts of three young candidates to accept the call.—Their names were Bosse, Pressier and Walther. After they had been ordained at Copenhagen, and visited their friends, they departed and arrived safely at Tranquebar in the year 1725, to the great joy of the ministers and people. Their first care was to acquire the languages that were necessary, and to acquaint themselves with the people, and for this purpose Mr. Schulze went out amongst the heathens with them every Monday. They had acquired some knowledge of the Portuguese language in Europe, and they were therefore soon able to perform the duties of their office in it. It was not long either, before they were able to preach to the Malabarians. About this time, God blessed the intercourse with the heathens in the country, particularly to a potter. Whilst Mr. Schulze was conversing with the people about the truths presented in catechising the children, he was invited into his garden by a man of rank, who was desirous of knowing how he might be assured of the truth of christianity It was then made known to him: First, That Jesus Christ, the author of the christian religion, by his various miracles and prophecies, had clearly proved, that He was commissioned by God to instruct the world, and that consequently, his doctrine was most certainly divine. Second, that the principal matter in christianity, was not merely a know-

ledge of its truths, but an obedient reception of them:—that he could not arrive at a thorough conviction in any other way, than by seeking from God with a willing and obedient heart,—that light which is necessary to remove ignorance. The potter listened, and with deep emotion said to Schulze, I am anxious to be saved, but am ignorant of the precise method. I have read the christian books and know that Jesus Christ is the Saviour of the world, but I do not know the way exactly to commence the work, and I discover a great many obstructions. He then earnestly besought Schulze to enter his dwelling. Mr. Schulze complied with his request, and he was shown by him the books that he had obtained from the mission. Hereupon he was encouraged by Schulze to betake himself as a poor sinner, to the Lord Jesus, to pray perseveringly, to commit himself entirely to the guidance of Christ, and then made him acquainted with the blessings which would result from fellowship with the Redeemer.

(TO BE CONTINUED.)

DIFFERENCE OF OPINION ON THE SUBJECT OF RELIGION NOT ALWAYS CORRECTLY VIEWED.

The christian religion, feeble in its origin, resisted and opposed, has after the lapse of many centuries, not only maintained its existence, but bids fair in a little time to fulfil its grand destiny, and to become the religion of the millions of rational beings that are scattered over the face of our globe. Already embraced by the most learned and polished nations of the earth, and flourishing in the greatest degree where civilization and science have erected their proudest trophies, indifference to its claims can add nothing to our reputation, nor rejection of its truths, when produced by ignorance and prejudice, exempt us from the charge of deepest criminality. There is one thing, however, in the history of christianity, sufficiently remarkable to call our attention, and when regarded in its effects, calculated to solicit the illustration of the sincere disciples of Emmanuel's religion It is the fact, that amongst the thousands who have called themselves by the name of Christ, and avowed themselves to be the undissembled friends of the doctrines he taught, there has been no little diversity of sentiment, and contrariety of view in reference to the truths that constitute this holy religion. From this very circumstance, in many instances, where there has previously existed a disposition to undervalue, or despise the christian faith, has there been a pretended augmentation of the difficulties of embracing christianity, and a very great indifference to it as a revealed exhibition of duty. Since (thus would

they argue) christians themselves differ so widely, and each maintaining the truth of his own system, discards that of all others, is it not impossible to determine what is right, and to arbitrate between the conflicting opinions of the hosts of religion that are arrayed against each other? The conclusion is formed, and influences them who have received it, that wisdom requires of us to stand aloof from these busy combatants, and whilst they contend about that which their own differences teach us never can be determined, to wait for the clearer light of a future existence, or for a resolution of the problem, whether there be such an existence. It is believed that the sentiments of a great many have been now expressed,—whilst then we admit that all do not think alike, that there are different creeds, and different confessions, all professing to contain a summary of the christian religion; we cannot be persuaded to believe that it furnishes any justification for a neglect or a disbelief of christianity. The duty of every man is to determine for himself the momentous question, whether that book which has been so long in the world, which has furnished the religion of so many millions, which has commanded the reverence and faith of so many illustrious men, which is achieving so many victories over the darkness, the crime and the idolatry of our world, ought really to be regarded in the light of a revelation from God.—This having been done, and the effect produced which we invariably expect whenever the work is candidly engaged in, our conviction of the divine origin of this religion, should be succeeded by a diligent and patient examination of its contents.—This, when accompanied by the aid of that Spirit who is given to all that ask for him, will enable us to acquire what it is necessary for us to know, and measuring the different systems current in the world with our ideas, we shall with sufficient accuracy determine where essential truth lies. It may be thought, that this does not correspond with known facts, but such an opinion we conceive can only be formed when we are ignorant of the extent to which christians not thinking precisely alike, do agree with each other, and the entire difference of the sources from which their doctrines are derived, who differ widely from each other. Those who adopt the same rules, who place the scriptures on the same ground, and view every thing else in the same light, arrive at a system which is substantially the same with each one of them. It is on this account that the error is extremely gross, to suppose that all the shades of opinion that are found in the world on the subject of religion, have their origin from the bible. There are many things contended for, that it is not pretended by their advocates have their warrant in repeated and clear declarations of the word of God. The greatest difference amongst religionists is not so much in respect to the things that the bible teaches, as to the authority of

the book itself. Those who believe that it is to teach them every thing concerning religion, will in the main we think agree. They who give to something else, it matters not what it may be, an authority equal or superior to the bible, will, of course, differ from them whose fundamental principles are of so opposite a character. Take for instance, all the denominations that consider the scriptures as the only source of religious opinion and practice; compare their systems, and mark how nearly they coincide with each other. Let our example be made out by fixing your attention upon the lutheran, the episcopal, the presbyterian, the baptists and the methodist churches. Each one of these maintains in the general, the sentiment of Luther, that our religion is in the bible, and that it is no where else. They contend that tradition, and that reason made paramount to revelation, are not to add to the statements of scripture, nor to modify those statements that is to soften or alter them.

Do not then these denominations agree? Are not their views very similar? Is there any thing in the difference that exists that ought to make us regard as uncertain and unintelligible the books from which they all derive their religious views? We think not. It may be maintained, that our episcopal brethren on the subject of church government are not accordant in their sentiments with the other denominations classed with them.—This is true of many of them. It might be asked how far it is so of them who adhere most firmly to the principles referred to above, and expressed by Chillingsworth in the language—"The bible, the bible is the religion of protestants." Are the ultra men on this subject unfettered by human opinion? The often called for testimony of the fathers might tempt one to believe that their weight in the scale was of so much importance, that without it, the case would be desperate. It may be said that on the subject, fruitful in controversy, the decrees and foreordination of God; there is no harmony amongst the denomitions referred to above, that the lutheran and methodist who believe that election and reprobation are conditional, that they depend upon foreseen faith or rejection of the Saviour, and are not the causes of these effects, resemble not at all in their dogmas our calvinistic brethren, who believe that men repent and accept of Christ because they are elected, and reject or refuse to acknowledge him as their Saviour because they are not. May it not, however, be said to lessen the force of all this, that moderate calvinism as it is called, and which speaks more fully than the ancient system, the language of the bible, and therefore is more in point, appears to differ from the arminian and lutheran schemes more on account of the difficulty of the subject, and the possibility of our understanding the perfections of God, than on account of the plain facts which are more open before us. This may be admitted, and we cannot but think that

there is an approximation between these two rival systems that will one day or other bring them together. When this takes place, each of the contending parties will relinquish something, and all admit that in words there was more discord than in things. We do think then, that the bible men, as they may be called, are near each other in their views, near enough to consider themselves brethren, to feel assured of each others salvation to the extent of the reduction of their principles to practice; and no one ought unless they unwisely lay a great stress on non-essentials, point to them as litigants whose strife proclaims the impossibility of knowing what the gospel teaches. If others have no fellowship with these, it is not to be forgotten that it is not the bible that regulates and instructs them. Let the extreme cases be taken. Where does the roman cathlic find his ceremonies, his papal supremacy, his image worship, his praying to the virgin Mary? the divine titles and attributes which he ascribes to her? Where does he find his purgatory, his inquisition, and his indulgencies? In the bible? No. He pretends not to derive these things mainly from that source. They are the verbal or written communications of past ages; and they have been guarded by the infallibility of fallible men.—Admit their premises, and these things follow. Grant the infallibility of men who have often been the greatest monsters of wickedness, and the rest is easy. But then it is not to be forgotten that the bible is not to be charged with every thing that is maintained by them who profess to believe it. If many of the enemies of our faith had pointed their weapons against the romish religion, instead of the christian, and it was this that was most vulnerable by them, they had presented a different aspect to the world, and been cherished with different recollections from those which now are associated with their infamous history.

Where does the Socinian find his system? In the bible? We may answer in the affirmative, if we will consent to believe that that is in the bible which is directly opposite to the plain meaning of its language, and consists of what the teacher can fully comprehend of the Being and things that are spoken of. The socinian does not pretend to find his doctrines in the bible, interpreted in the ordinary way. Reason must with him determine what is, and what is not to be received. Now though it be admitted that there is a wide difference between catholics and socinians, and the other religious denominations; it is entirely to be ascribed to the circumstance that with one tradition and the fathers, and with the other reason, are superior to the bible. With this view of the subject, controversy is reduced to a narrow limit. Is it probable, is it certain, that God has had recorded for us by his prophets and apostles, a part of his will, and left the remainder to be conveyed in a different chan-

nel? Is nothing to be received but what we can fully comprehend? Is the bible the only safe guide? Determine these things, and your work is over. Say that the bible is the only safe guide, and its lessons will conduct you to a sytem which will correspond with most of the creed that have been received in protestant christendom. This may be learned from that which has been said, that the scriptures are not that mass of obscurity and darkness, that has been sometimes supposed that it is not so difficult to ascertain what they teach, and that they furnish very different doctrines to them that study them. In the light of this subject may we not see how preposterously they act, who pay no attention to religion, because men do not think alike about it. Do they agree about any thing? The volume of nature is just as differently interpreted as that of revelation. Should not a revelation render these things clear?—Yes, more so than they were before, and this has christianity done, if any have failed to discover this, he has not examined it. When shall prejudice cease, and men in the weighty matters of eternal salvation consent to act as rational creatures?

SYNOD OF NORTH CAROLINA.

We have conversed with a member of the Evangelical Lutheran Synod, of North Carolina, who informs us, that its last annual meeting was held at Roanoke, Botetourt County, Virginia, on the 7th of May last. The sessions continued until the 10th. The Rev. G. Shober, was re-elected president, and the Rev. J. Sherer, Secretary. There were present, thirteen ministers and as many lay-delegates. Whatever difficulties this Synod had to contend with, however alarming the opposition may have been, at one period, excited against it, by men, who are the declared enemies of the highest judicatory of our church, it appears that the firmness of this respectable Synod, was approved of by the Great Head of the church. For, several petitions were received from churches, which had for a while been misled, praying, that the Synod would supply them with pastors friendly to the General Synod. Vital religion has been progressing within the jurisdiction of this Synod, for the last year, and at least ten ministers are called for, to supply vacancies. In several districts, the people have been awakened to see their lost condition, and now sigh for the preached Gospel, whereas a year or two since, they lived unconcerned, as regards spiritual things.

At this Synod, a new and elegant edifice was dedicated to the service of the Triune God, by the Rev. President Shober.—The Lord's Supper was administered to the members of the Sy-

nod, and then to upwards of one hundred persons residing in the neighborhood. The Rev. J. Reck, was ordained as pastor of the church at Salisbury, North-Carolina, and two students were admitted as licentiates.

SYNOD OF SOUTH CAROLINA.

We were favored a few days since, with a copy of the proceedings of the Evangelical Lutheran Synod of South Carolina. We shall probably make some extracts at a future day.

The officers for the ensuing year are the Rev. John Bachman, President, Rev. C. F. Bergman, Secretary, and Rev. Godfrey Dreher, Treasurer.

The following interesting report was presented to the Synod:

REPORT.

Your Committee have endeavored faithfully to discharge the duties assigned them. They have, however, to regret, that the brevity of the time in which they were instructed to hand in their report, together with the scanty means of information in their power, owing to the absence of several clergymen from our last Synodical session, have unavoidably prevented them from laying before you as circumstantial a detail of the state of our churches, as they could have wished. They, nevertheless, do flatter themselves, that the industry and care they have exercised in collecting such statements as could be obtained, will exempt this report from any essential inaccuracy.

Your committee have ascertained from various documents submitted to them, that there are in the states of South-Carolina and Georgia, twenty-four Evangelical Lutheran Churches; all of which number, with the exception of six vacant congregations, are supplied with regular pastors. One of these churches is located in Charleston, under the pastoral care of the Rev. John Bachman; one in Savannah, under the charge of the Rev. Stephen A. Mealy; one in Ebenezer, under the charge of the Rev. C. F. Bergman; one in Orangeburgh District, S. Carolina, at present destitute of a minister, but occasionally visited by the Rev. Mr. Rauch; one at Sandy-Run, at present vacant, but which expects to be furnished with a pastor during the recess of the Synod; one in Newberry, under the charge of the Rev. Jacob Moser; the residue are situated in Lexington District, South-Carolina, under the alternate charge of the Rev. Messrs. Dreher, Rauch, Franklow and Metze. Of about eighteen hundred and sixty members attached to these churches, eleven hundred are communicants.

Your committee have further to remark, with sentiments of pleasure, that through the indefatigable exertions of the Rev. Mr. Dreher, a Sunday School Union was formed on the 30th of

September last, under the denomination of "The Lexington Sunday School Union;" of which he is now the President.—This Union embraces six schools, and two hundred and sixty scholars; principally the children of Lutherans. It is still increasing, and promises to become in time extensively beneficial. There is also a flourishing school attached to St. John's Church in Charleston; and one connected with the Ebenezer congregation. In addition to these, a document handed us by the Rev. Mr. Moser, contains the pleasing intelligence, that measures are now in agitation to establish one or more schools within the limits of his parish.

Your committee have also to report, that several letters have been received from Alabama, by members of our Synod, praying that a minister might be sent into that state, to preach the Gospel under the auspices of the Lutheran church. A letter of similar purport, addressed by the vestrymen of the church at Sandy-Run to the Synod during its last session, is now before your committee. We are moreover of opinion, from the representations of many respectable and zealous friends to our Zion, that three or more congregations might be constituted in South Carolina, if measures were adopted for the procuring and support of resident ministers among the people.

Your committee, therefore, cannot refrain their expression of regret, that while the field for Missionary exertion is so extensive, and already whitening with the harvest, the number of laborers is so small. Indeed, of those Clergymen now attached to our Synod, some of them are bending beneath the accumulation of years and infirmities; and stand in need of having their hands strengthened, and their toils made less by those who have as yet to spend and be spent in the service of God and religion. At all events, some of these our aged brethren will have gone, in a few years, to reap their reward beyond the grave. Your committee, would, therefore, recommend the propriety of obtaining, as soon as expedient, one or two Missionaries to reside and preach among us.

With fervent aspirations for the future prosperity of our church, and with feelings of fraternal affection towards our brethren in the Gospel of peace, the above remarks are submitted to the Synod.

STEPHEN A MEALY, *Chairman of the Committee.*
C. F. BERGMAN, *Secretary.*

A clergyman once complained of another for drawing away his parishioners on Sunday. The other hearing of it said,—"I have preached them here; let him, if he will, preach them back again." Old bishop Latimer told such a complaining divine, "Feed your flock better, and then they wont stray."—*Col. Star.*

AUGUSTUS HERMANN FRANKE.

When this faithful servant of God founded the orphan house at Halle, and commenced his career of indefatigable activity for the cause of the Redeemer, the spirit of this world which always has been and ever will be enmity against God, excited not a few to speak and to write against him. Yet such were his undissembled piety, his benevolence and disinterestedness, that no good man could both know and hate him. This was strikingly illustrated in the case of the celebrated jurist Stryk, then professor of law in the university of Wittenberg. So great was his antipathy to Franke, that when invited to the legal chair in Halle, he at first hesitated to go thither, unless Franke was dismissed from the university. At length he yielded, and determined to form his final opinion by personal observation.—He went, he saw, and thenceforward was uniformly the *most ardent friend and supporter* of Franke.

EXORCISM.

The practice of exorcism, or the expulsion of the evil spirits from the subjects of baptism prior to the administration of that rite, was introduced into the christian church, probably in the third century. It was in full force in the Roman Catholic church at the time of the reformation, and was retained for years in some sections of protestant christendom When Franke came to Halle, he found this superstitious practice still prevalent in the church, in which he was to officiate ; but without saying any thing on the subject to the church, he discontinued the practice, and in a letter to a friend remarked, " We have buried the lifeless corpse in perfect silence."

CONSECRATION.

On Sunday, May 28th, the first English Lutheran church of Baltimore, was solemnly consecrated and dedicated to the service of God the Father, God the Son, and God the Holy Ghost. The services were conducted by the Rev. Dr. Endress, of Lancaster, Pa. Rev. D. F. Schæffer, A. M. of Frederick, Md. and the Rev. J. Medtart, of Hagers-Town, Md.

The venerable Dr. Kurtz, pastor of the German Lutheran church of Baltimore, was also present. The edifice is very neatly finished, its size is about 40 feet by 70. Too much cannot be said in praise of those, through whose instrumentality it

was erected. A few individuals concerned for their descendants, and anxious that our doctrines might be preached to them in the language of our country, commenced the building by advancing money from their private funds, trusting that the Lord would awaken others to aid them. And, judging from appearances, we think they will not be disappointed, for the church was not only crowded with hearers, but a vast number endeavored in vain to enter it.

HISTORY OF THE JESUITS.

An interesting little work appeared in Paris, in 1824, entitled "*Precis de l' Histoire Generale de la compagnie de Jesus, suivi des Monita secreta ; par* Arnold Scheffer." A copy received by a friend from M. Levasseur, the gentleman who accompanied General La Fayette in his recent tour through the U. States, was some time since put into our hands for perusal. We have found it to contain a very candid and explicit development of the origin, progress, principles, and character of the society of Jesus, and shall soon take occasion to present our readers with translated extracts, and perhaps with a summary of the whole history. The known reputation of M. Scheffer, for talents, erudition, and integrity, will be a sufficient passport to secure the candid reception of his work, which is a compendium of indisputable facts. We are surprised that he has not been translated and republished in this country. As the Jesuits are evidently making a powerful effort to increase their forces in the U. States, it is fit that our citizens should have a correct knowledge of their principles and aims.—*Col. Star.*

INQUISITION.

It seems that this secret tribunal still subsists at Rome ; and the case of Kaschiour, one of its victims, has lately been the subject of much conversation in that city. This person, a pupil of the Propaganda, was said to be son to one of the favorites of the viceroy of Egypt; and on the invitation from the viceroy, Kaschiour was sent out as patriarch of Memphis. He was, however, not permitted to land, and was sent back to Italy.—He landed at Genoa, and was shortly after arrested, it was not known for what, and committed to prison. On the third of February he was brought to trial before the tribunal of the inquisition, and received sentence of death. The unhappy man fainted at hearing his doom, which, however, was afterwards changed to imprisonment for life. Nothing had transpired with respect to his crime.—*Church Reg.*